Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, MAY 21, 1831. NO. 21.

RELIGIOUS MISCELLANY.

MR WHITMAN'S REPLY TO THE REVIEW OF HIS LETTERS.

From this publication, the only painful circumstance attending which is, that it completely establishes the facts, which the letters had asserted, we quote the following passages. We make no comments of our own. For unhappily such things are a comment to themselves.

Convention of Congregational Ministers.

Speaking of the attempt of the exclusionists to drive Unitarians from the Convention, I asserted, that the whole business had been planned with intended *secrecy* in the Park-street vestry. You affirm that the meetings, in which these measures were discussed, "were *public*, and *publicly* notified." Yes, my dear Sir, and how was this *public* notice given? After those who were to conduct the prayers had assembled in the pulpit, it was discovered that a liberal minister was in the congregation. How to give their notice so as to exclude him, they knew not. After much consultation and whispering, the notice was communicated somewhat in this form. "All who have been *desired*, are *requested* to assemble in the vestry."

I also asserted that a committee previously selected was chosen. You say this is manifestly untrue. Sir, do you not recollect that the list selected happened to fall into Unitarian hands; that a Unitarian minister arose and held up the paper containing the names; that he begged to have the whole number read at once to save time; that there was a great blushing and cringing among certain Orthodox gentlemen, and that after all this an attempt was made to deviate from the candidates previously selected?

But this is not all. Since you attempt to make your readers believe that I have no acquaintance with the *secret* plottings, which have been carried on in Park vestry, for the destruction of Unitarianism, I will give you one more statement. Sir, were you present when a question of this nature was discussed; What must be done to promote the cause of religion, or Orthodoxy? And do you recollect that the three following propositions were definitely stated? 'First, we must cease controversy, for the Unitarians gain the advantage. Secondly, we must use all possible exertions to produce revivals. And thirdly, we must especially endeavor to secure the influence of the women.' You may wonder how I should come by this information. I will imply observe, that honest, candid, Orthodox men were present on that occasion. They lost their confidence in the honesty of the leaders. They told of these things to others less Orthodox in sentiment, who now feel under a necessity of exposing some of your secret machinations. I will only add, that you had better be careful how you deny the truth of my positions respecting the meetings in Park street vestry, unless you wish some most singular measures brought to light.

Andover Theological Seminary.

First. You insinuate that my evidence in the case of James Kimball was derived from an *ex parte* source. In this you are altogether mistaken. Why did you not deny the truth of some of my positions? Why did you not challenge me to prove the correctness of my statements? Sir you *dared* not do it. You probably learned enough of this case of persecution, to know that if all the documents now existing on this question were presented to the public, a most tremendous excitement would be produced. You probably learnt, that Kimball himself died in the belief of most of the Orthodox doctrines, and that an abundance of Orthodox authority could be called in support of my facts. You probably learnt, that I had not even stated the two most aggravated circumstances in the business; and that if you denied a single insinuation of mine, the whole affair would be brought before the people. You would much better have said nothing upon this subject, for what you have said only seems to confirm the truth of my statement in the estimation of your own party. Sir, you *dare* not deny the correctness of my positions respecting James Kimball; *you*, who are so lavish of your assertions on all other topics.

Secondly. You assert that I have as little *knowledge* of Dr Murdock's case as I have business with it. How much business I have with a history of his persecutions, the public must determine. But as to my *knowledge* on this subject, perhaps I can convince you of its accuracy and extent. I will therefore give a very meagre outline of a very complicated and important transaction. The circumstances are briefly these. The Theological Institution at Andover proved to be in a most wretched condition. This its friends openly said and probably believed. And what was to be done for its regeneration? The Trustees appointed a committee to visit and examine the Professors and students. Dr Murdock was the first professor called [illegible] made a very full statement of [illegible] sentiments, supposing he had [illegible]dence of the committee. What [illegible] n down in writing; and a [illegible] eport was made. On this [illegible] charges against Dr Murdock were [illegible] principally on his own declara[illegible]. The Trustees [illegible]ted to dissolve his connexion with the institution, and refused to allow him a hearing *with counsel;* and even forbade his seeing the report of the committee. He did not appear before the Trustees, but protested against their proceeding. They deprived him of his office. He appealed to the Board of Visitors. They had a long trial with closed doors, and confirmed the decision of the Trustees. He appealed to the Supreme Court, who confirmed the decision of the Visitors, thinking their power limited to the inquiry—Whether the Visitors had exceeded their jurisdiction; and *not* whether he had been fairly tried and justly condemned.

And what were the charges against Dr Murdock? There were eight; four made from his own statements, and four from other sources. I have not room for the whole; but I will give a few extracts for the peculiar benefit of the people.

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Take a part of the third charge, as a curious specimen of the religious liberty enjoyed at Andover Institution. These are the words. "III. Dr Murdock entertains views respecting the course of conduct proper for an officer in this Institution, and has in consequence of these views, pursued a course of conduct, in several particulars, wholly inconsistent with the *real* interests of this Seminary. He has stated, *that he thinks it proper to discuss, with the students, subjects belonging to the departments of his colleagues; and in such discussions, to impugn the arguments which his colleagues have advanced,* AND THAT HE HAS DONE THIS!" Well, this is religious liberty with a vengeance. Suppose Dr Ware should be dismissed, because he thought proper to attack the arguments by which Professor Norton defended some proposition on which they happened to differ? I consider this simple quotation as the best possible commentary on Professor Stuart's Letter to Dr Channing; and more than a set-off for all his impassioned declamation.

Take the third charge made from other sources. These are the words: "Dr Murdock's jealousy of his colleagues and of the Trustees, and his representations to resident licentiates and students respecting the character and conduct of his colleagues, the proceedings of the Faculty, the character of *some* of the laws, the proceedings of the Trustees, have, in *fact*, had a very injurious influence upon the members of the Seminary." Now those of us, who know that most of the students were in favor of Dr Murdock, are unable to understand this statement. I have room for no further quotations. Let me then sum up my positions. Did not the Trustees make the honest statements of Dr Murdock, obtained under most peculiar circumstances, the foundation of the charges or indictment against him? Did they not vote that it was expedient his connexion with the seminary should be dissolved, *before* they gave him any notice of the charges against him? Did they not refuse to allow him the aid of counsel in his defence? Was not the burden of proof thrown upon him, instead of the Trustees undertaking to *prove* his guilt? Did they not refuse him access to the records and papers necessary to his defence? And especially, did they not refuse him the evidence which they had received against him without his knowledge, and upon which they had made their charges and passed the vote of dissolution? Did not the Visitors refuse to grant him an open trial and proceed with closed doors, allowing only one witness to be present at a time? Did it not appear at that trial, that Professor Stuart had written a most remarkable letter to the conductors of "The Christian Spectator," censuring with great severity the course they had taken as to the controversy on the Atonement, and their respectful notice of Dr Murdock's Discourse on that subject, and threatening to set up an opposition Review? And have not the Visitors withheld from Dr Murdock his copy of that letter, and all his original papers given in evidence? Has not Dr Murdock repeatedly demanded them; and has he not been prevented by this unjustifiable detention of the Visitors from making a public statement of his case?

IGNORANCE RESPECTING THE TIME OF ONE'S CONVERSION.

A friend has left at our office an old volume, from which both the first and the last pages are gone. The running title is the quaint one—"A Guide for the Doubting and Cordial for the Fainting Saint." The book consists of a solution of "cases, that perplex souls." From the remarks under the 'seventh case,' we make these extracts.

Some Christians are greatly disquieted and discouraged, because they don't know the *particular time of their conversion.* Possibly the Christian will say,—'so far as I know my own heart, I hate the ways of sin, I desire firmly to rely on Christ alone for salvation, and to lead a holy life; yet I fear all is not right and sound at bottom; I doubt I was never truly converted. For conversion is a very great change, 'tis a person's coming out of the kingdom of Satan into the kingdom of Christ; 'tis a changing of masters; a turning from sin to God; a rising from death to life; 'tis indeed a great change: and who can experience this change, but that he must needs know the time of it? Nay I can discourse with or hear of some, who can tell the time of their conversion. They can say, that at such a time they were first convinced and wrought upon; that such a particular text, or such a particular sermon, or such a remarkable providence, was peculiarly instrumental of their conversion; but as for my part, I know nothing of the particular time of my turning from sin to God, and therefore I doubt I was never truly converted.' Now to this case I would say,

1. There are but some, and probably but few sincere Christians, that can tell the particular time of their conversion. Some can tell it, but probably there are but few that can. Paul could tell the very day he was converted: it was on such a day, when he was going to Damascus to persecute the saints. But we dont know that Peter, James, or John knew the particular day of their conversion. There are many, whom we cannot but charitably hope are truly pious: who know nothing of the particular time of their new birth. Mr Baxter (in his book about Infant Baptism, p. 129.) says, 'For my own part, I aver it from my heart, that I neither know the day nor year when I begun to be sincere,—I was once in a meeting of very many Christians, most eminent for zeal and holiness of most in the land, of whom divers were ministers (and some at this day as famous and as much followed as any I know in England) and it was there desired, that every one should give in the manner of their conversion, that it might be observed what was God's ordinary way: and there *was but one that I remember of them all, that could conjecture at the time of their first conversion.*'

2. It is commonly thought, that those ordinarily know least of the particular time of their conversion, who have been best furnished with the means of grace, and been kept from scandalous sins. I say it is thought ordinarily, though not always, to be so. It may be a person has been brought up very ignorantly, and lived scandalously; at length God takes hold of him by his word and spirit, fills him with amazing terrors and horrors for his wicked course of life, unites him to Christ, works grace in his soul and a change of his practice both at once; or the latter immediately upon the former. Such an one ordinarily can tell how and when he was first wrought upon by the spirit of God. It may be others have had pious education from their childhood, have never been left to scandalous sins; they have (in general speaking) always had some awe of God upon their souls, some sense of the evil of sin, and considerable fear of committing known wickedness, and speedy remorse and trouble of conscience, if they have done it. Now ordinarily when such persons are converted, they can give the least (or it may be no particular) account of the time of their conversion. They have had more or less of convictions, doubts, fears, hopes, even from their childhood; and though now they desire heartily to have Christ on his own terms, and to be universally holy, yet they cannot tell at what time this change was wrought in them. It may be now they know that they sincerely fear God; but they do not know when this began in them. Nor can they say, whether parental instruction, reading God's word, or hearing it preached, was firstly instrumental of saving good to their souls. So that though some persons thus piously educated may possibly know the particular time of their conversion: yet it is very probable, that ordinarily few such know it. To prove this, some allege, that text, Mark iv. 26, 27. 'So is the kingdom of God, as if a man should cast seed into the ground and should sleep, and rise night and day, and his seed should spring and grow up, he knoweth not how.'

3. If thou art converted thou shalt go safe to heaven, though thou knowest not the time of thy conversion. If thou dost heartily hate and loath all thy sins, dost heartily trust in Christ for pardon and salvation, heartily desiring and endeavoring to be truly holy; then thou art certainly converted, though thou dost not know the particular time when. Those things are fruits, and so proofs of converting grace. If thou dost find these things in thee, thou mayst take comfort, rejoice and be thankful, though thou knowest not the particular time of thy new birth. When your trees yield fruit, you may take comfort in the fruit, though you do not exactly know when the trees were planted.

CONSOLATIONS UNDER THE DEATHS OF CHILDREN.

A little book entitled "An Offering of Sympathy" &c., from which we gave some extracts soon after its publication, is full of comfort for the bereaved. We copy a few passages from one of the articles.

When the young die,—it is like the perishing of the buds and blossoms of spring, by which the hopes of the year are destroyed. Their days of usefulness, it may be, were but just commencing. They were just beginning to exert their capacities with success; their powers were not yet fully unfolded; they had not reached their full maturity and strength, when death intervened, and all their opportunities, and projects, all the hopes which were centered in them, were suddenly ended. Hence, sorrow fills the heart; hence, dejection and anguish. They are untimely gone; gone in the freshness and promise of life's morning. Hence, these tears.

There are considerations, however, which may serve to alleviate affliction occasioned by the death of the young. True, their hope of usefulness is blighted by early death; they are taken from the labors, the honors and enjoyments of life.—But we should reflect, that they are also taken from its sufferings, its trials, its sorrows. As regards themselves their removal may be a blessing; we should trust that it is so. What is human life?—Too often a scene of feverish anxiety, of disappointment and anguish, a vanity, a sorrow. In how many forms may our peace and happiness be assailed! How many are bowed down by sickness and misfortune! How many consume their days and nights in wretchedness; the victims of neglect, unkindness, and errors in others! The young may be recalled, that they may be spared the sufferings and trials of earth. They may be taken from the evil to come. They have obtained their release, they have gone to their rest, ere sorrow had blighted their spirits.—The tomb is a refuge into which care and grief can never intrude. There anguish cannot more rend the heart; "no doubts bewilder, and no hopes betray." We would retain them, but God, who discerns the future, to us a dark abyss, has better things in reserve for them. He assigns them, in mercy, a short journey through the rough paths of earth, and takes them early to heavenly joys. Why then mourn for them as though some great evil had fallen on them? What we deem their calamity is, in fact, their greatest felicity.

Again, we should reflect that life has not only its sorrows, but its temptations. It is a state of constant warfare with sin. We maintain an incessant conflict with inward and outward foes; and who can promise himself that he shall overcome? Who can answer for his own heart to the end? A thousand avenues conduct to the broad road of sin, and "easy is the descent," but the way to life is rugged, and the path narrow. Those early summoned, are taken from a field of danger, of toil and wretchedness. Their character is now sealed; they are safe. Our apprehensions and solicitude for them are now past.—Their spirits cannot now be dishonored by sin. If they have been faithful, and according to their ability and strength cultivated the Christian affections, we have a right to regard them as transported to a seat in the paradise of God. They have gone to the Father; to the Father of Jesus and of us; to his God and ours. Why mourn their translation? Why indulge the selfishness of grief?

Dec. 25, 1829. A. L.

[For the Christian Register.]

THEOLOGICAL EDUCATION AT CAMBRIDGE.

MR EDITOR,—That you may not be ignorant of attempts made in the interior, as far west as the old county of Hampshire, to resist the current now setting so strongly against theological education at Cambridge, I forward you a copy of what has been found too little in accordance with the views of the dominant party in religion to find its way into the Gazette, in which an insertion was sought for it. F.

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For the Hampshire Gazette.

MR JUDD,—With permission, I will submit to your consideration a few thoughts, to which I have been prompted, by the animadversions I find in your No. for the 9th inst., on "Unitarian Theological Seminaries," calling in question an act of the Overseers of Harvard University, in which they ratify a sort of union between the Divinity School in Cambridge and the University. You object to the measure, as patronage granted by the commonwealth to the Unitarians. You observe, "If we understand this subject, a Unitarian Theological School is now made a constituent part of the University of the commonwealth—is placed under the patronage of the State." You will take no offence, Sir, if I express strong suspicions, that you do not understand this subject at all. At any rate, I must be allowed to dissent from your opinion, both as to the fact here stated, and the interpretation you give to the clause in our constitution, which provides, that "no subordination of any one sect or denomination of Christians to another shall be established by law."

There are two points upon which I beg to be understood as being at issue with you, in regard to this matter. In the first place, I hold it to be an untruth, that to patronize the Theological School at Cambridge is to grant favor to a particular sect, distinguishable from other sects. And secondly, if such were the fact, the consequence would by no means follow, that the constitution is violated by the patronage, at which the alarm is taken. I will not be so minute as to dwell upon the uncommon orthodox liberality implied in your assigning to Unitarians a standing among Christian sects. I thank you for your candor in admitting, that men may be Christians without adopting the Athanasian paradox as the best article in their religious belief. But are Unitarians a sect, in our political code, which refuses to establish or recognize a preeminence of one above another? And is the Theological Seminary at Cambridge a Unitarian Institution? I do not propose it as a doubt, whether the persons to teach theology upon this foundation are not Unitarians to a man. They may be so, without any discredit or prejudice to the position I have undertaken to maintain.

It is not, as I conceive, the particular opinions held by the persons attached to an institution, that establish its rank, and determine its denomination. Religious sects are determined and known by the formularies, or creeds, upon which they are founded, and not by what individuals profess, whether the same be few or many.

The Theological School at Andover is Trinitarian, in the truest sense, because founded on a Trinitarian creed, which declares that there are three persons in the Godhead; though one of the professors, in letters to Dr Channing, has solemnly averred before heaven and earth, that he believes no such thing; holding his office, the meanwhile, in virtue of his explicit assent to this very doctrine. Were his explications, rather than the articles themselves as prescribed by the founders, to characterize the Institution, its claims to Orthodoxy would be forfeited, absolutely null and void. But as the creed, rather than its founders, who vacate it by arbitrary construction without attempting to defend it in its own proper form, has appellate jurisdiction in this case, the Institution must be pronounced Orthodox, because its articles are such; and where no articles are received, to which reference can be made as to a fixed standard, there is no authority or rule for attributing a definite character, or for applying a name infallibly expressive of the true nature and boundaries of the thing.

The Unitarians, I know, are commonly spoken of as a sect. And if they be such indeed, in any propriety of speech, it is upon a very different principle from what is common to other sects; as they have not separated themselves from their fellow Christians, by making their doctrinal speculations an occasion for setting up to be a distinct community. If disclaiming everything sectarian, so far as to embrace all Christians, of whatever name or profession, in one undivided brotherhood, is regarded as such a peculiarity, as to give the character of a sect to those, whose principles lead them to the adoption of so catholic and liberal a practice; then, and in this sense, are those denominated Unitarians a sect; and to give them aid, is to patronize a sect. But I shall not, I trust, be thought extravagant or wild, in contending, that to encourage such a sect, more than any other, even so far as, if possible, to render all others subordinate to it, would not be incompatible with the chartered privileges of the great Christian community. If our government may not indulge partiality towards individual sects, so as to exalt one and depress another; yet is it under no prohibition of adopting wise measures to abolish the rivalship of sects, and to induce men to waive their speculative differences and be united on the ground of common charity and universal virtue? And if the Unitarians are embarked in this cause, as they profess to be, is it unworthy of government to encourage and assist them in it?

But you may not be convinced, by anything I have said, that the preparations for teaching theology at Cambridge, will not be as exclusively devoted to the propagation of Unitarian opinions, as those at Andover are to the defence and dissemination of Orthodox sentiments. Of this I own myself not convinced, and that I wish no man's mind to be seized with such a conviction. It is enough to say that Andover Institution is *pledged* to Orthodoxy, or to Calvinism; and that the other is pledged to no ism whatever; but is free to investigate truth and to embrace it, under whatever form it presents itself. Let it be shown that students cannot avail themselves of all the facilities for theological education at Cambridge, and enjoy the reputation to which they are entitled by their literary and moral merit, consistently with holding and publicly avowing whatever opinions they may find themselves constrained to embrace; and that they will be exposed to the same repulsive and unkind treatment from professors, for not coming into all their views and assenting to their peculiar dogmas, as has been imputed to the Andover Faculty; and I will consent, that sectarian odium rest with all its weight on the Unitarian cause, until it shall wipe from its brow so foul a stigma. But until facts shall demonstrate, that this "Unitarian Theological School," as you are pleased to call it, is not, and will not be, just to all, be their peculiar sentiments what they may, to yield them all deserved honor for personal worth, and moral rectitude, and literary acquirement, and subject them to no disparagement or reproach for what they conscientiously believe; I insist, that sectarian infamy is not its due, and that it cannot be accused of preferring party influence to the public interest. Therefore to associate this Institution with "the University of the Commonwealth," and allow it to reap some advantage from the nurture of that mother of science in our country, is no proof of being biased in favor of one religious denomination against another.

And besides, Sir, does this measure produce, or tend to produce, any change in the character of our University, which you very properly consider as the University of the State? Does it effect anything, more or less than to strengthen and enlarge a department already in existence, and without which the University itself would lose its name? Has it come to this, Mr Editor, that we

can have no University, can have no theological department in our literary establishments, because, forsooth, every man does not exactly believe with his neighbor, and some must carry their bigotry to the utter exclusion of others, so as to have as many distinct communities, in regard to what is most essential to man, as there are different modes of reasoning on subjects relating to moral truth?

But it seems we have a University, in which theology is taught of course; and if this be a "union of church and state," it is such an evil as has come down to us from our fathers, and is not to be traced to the innovations of our own age. If, however, it be repugnant to our constitution, it is time, perhaps, to look about, and see how the evil is to be remedied. And as our teachers of science will be theologians, in a greater or less degree, and have opinions of their own, of some sort; how are we to get along, unless the government will throw off all connexion whatever with science and literary instruction, and have unconnected individuals to fight their way to knowledge and refinement, to the acquisition of intellectual power and moral excellence, as they are able by the arts of proselytism to raise and organize forces to carry the standard of party interest into the field of pretended investigation to seize on wisdom as the proper plunder of rapacious bigots?

No, Mr Editor, we must have institutions and teachers for the benefit of the State, which is no other than the individual benefit of all its members. And who so proper to watch over this common interest, and provide for its prosperous advancement, as our political fathers, the sages of our legislative bodies? And what rule so inoffensive, so unlikely to produce mischievous effects, so well calculated to equalize the privileges of all, as to commit the work of instruction to the hands of those, who are left free from the shackles of prescribed creeds and formularies, and have no inducement to disregard truth, to shun the light of unsophisticated science, and to rivet chains on the mind, rather than stimulate its researches? In Massachusetts we have three colleges and many theological seminaries. Of the former, Amherst only, I believe, is under the despotism of a creed, to give it a sectarian character. In Andover and in Newton, I suppose, the limits of theology are fixed. And yet if the public should see fit to bestow a gratuity upon either in neglect of all others, it would not be making one sect subordinate to another, any more than giving to one man a shilling to buy a dinner, would be making him subordinate to his comrade, who receives no such favor.

When the petition of Amherst College for pecuniary aid from the State shall be passed upon, it will be manifest how much or how little our government is disposed to strengthen the hands of sectaries, and to encourage the dominion of creeds over those Institutions, which should be as free as the mind, which they profess to guide and instruct. In reference to this subject I hope, Sir, your columns will not be sparing of matter well fitted to promote a good result. F.

[For the Christian Register.]

AMERICAN BIBLE SOCIETY.

The following circular has been addressed to the citizens of Boston, by the Committee appointed at a recent meeting of the Massachusetts Bible Society, to adopt measures for the efficient aid of the object it describes.

Boston, *May* 10, 1831.

SIR,—With the sanction of the "Massachusetts Bible Society" a meeting was held on the evening of Thursday, the 7th inst., in the Federal Street Church, in behalf of the "American Bible Society." This meeting was well attended. The Rev. Dr M'Auley, one of the Secretaries for domestic correspondence of the National Institution, was present; and exhibited a statement of the organization, exertions, objects, and necessities of that Society, particularly with relation to the arduous work, in which it is now engaged, of supplying the destitute population of the United States with the Holy Scriptures.—This enterprise was commenced two years since; and liberal contributions for the purpose have already been collected in various parts of our country. But from the extent of the destitution, which has been fully ascertained, the Managers have been compelled to incur great pecuniary responsibilities; and must yet receive a large accession of funds to enable them to accomplish the entire work. Of the twentyseven States and Territories composing the Union, twentytwo, we have reason to believe, either by the sale or donation of Bibles have been supplied; while the remaining five States or Territories, including the most destitute portions of the country, are yet to be explored, and about two hundred thousand Bibles to be furnished for gratuitous distribution.

The statements of Dr M'Auley having been listened to with great interest by the meeting, to which we have referred, the following resolution was offered by Charles G. Loring, Esq.

"*Resolved*, That we cordially approve the purpose of supplying, as soon as practicable, all the destitute families of the United States, who are willing to receive them, with the sacred scriptures; and regard it as a duty and a privilege to aid in its accomplishment."

This motion was seconded by the Hon. A. H. Everett; and was supported by both these gentlemen by animated addresses, in which was urged with great force the indispensable necessity, to the preservation of our liberties, of the diffusion of the elevating and purifying influences of the Bible throughout our country. The motion was unanimously adopted.

The Rev. E. S. Gannett then moved, "that a committee be appointed to take measures to bring this object, in some suitable manner, before our citizens generally, that they may have the opportunity of giving it their efficient aid." The motion was accompanied by some interesting and forcible remarks upon the spiritual influence of the Scriptures, and their power to fit men for the retributions of eternity. This resolution, also, was adopted; and the subscribers were appointed the committee.

In fulfilling the duties of this appointment, we address this circular to you, Sir, and to our fellow citizens of every denomination. We do not think it necessary here to repeat those general views of the worth and excellence of the Scriptures, which have been often and eloquently presented, and which, we trust, may find ready admittance into every heart. For who, that reflects, will doubt, that they contain the "*true sayings*" of God; and, by every friend of human happiness, and every lover of his own soul, are to be valued as indeed "the pearl of great price?" And who that contemplates the condition and prospects of our country, its widely extended territory, its advancing population, its vast and various interests, and the destiny that seems to await it, but will desire, that a religion so pure and salutary in its influences should be universally diffused, as the safe-guard of personal and social happiness, of civil freedom and public prosperity; as the chosen instrument of regenerating and saving mankind. Amidst the commotions, that are at this moment agitating the world, the changes of thrones and kingdoms, and the disorders we witness among ourselves of human passions, shall we not count it our honor and happiness to contribute to the peaceful and benevolent work of supplying our destitute fellow citizens and fellow Christians with that word of God, which, while it makes wise to salvation, gives liberty and peace? The citizens of Boston, we cannot doubt, will cordially respond to this appeal, by their liberal contributions.

F. PARKMAN,
B. B. WISNER,
JOHN TAPPAN, } *Committee.*

It may be proper to add for the information of any, who may be doubtful as to the particular mode in which they may promote the object contemplated, that this may be done either by simple donation, or, what is perhaps preferable, by becoming members of the Massachusetts Bible Society, or of the American Institution, to which the former is auxiliary. The Massachusetts Bible Society is "composed of every person, who shall subscribe to pay annually a sum not less than two dollars; and of every person, who shall subscribe and pay a sum not less than fifty dollars, which payment shall constitute him a member during life, without being obliged to further contribution."

By the Constitution of the American Bible Society, every "subscriber of three dollars, annually, shall be a member. Each subscriber of thirty dollars, at one time, shall be a member for life. And each subscriber of one hundred and fifty dollars, at one time, or who shall by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a director for life." F.

CHRISTIAN REGISTER.

BOSTON, MAY 21, 1831.

ELECTION WEEK.

The ensuing week—perhaps the last as a civil anniversary, that we shall celebrate—will return with its accustomed succession of religious and charitable occasions. Some of these we always anticipate, and seldom fail of passing, with pleasure. They are sacred to friendship and communion with the living, and to the memory of the dead. But we must confess, that the agreeable associations, with which this season is connected, are mingled in our thoughts with many fears and regrets. We deprecate the party spirit, which it calls forth. We deprecate the bad influence, that comes with the divisions and animosities of men, who call themselves Christians. We do not mean that the times past were wholly free from them. Too many sad testimonies remain to the contrary; and it would not be wise to declare of the former days, that they were altogether better than these. But we believe, that the present is, peculiarly, a day of sectarian strife. And to come immediately to our purpose—we have looked with unfeigned reluctance—we had almost said with dread—to the meetings of the Massachusetts Congregational Ministers. Time was, when it seemed entitled to its designation as a venerable body. But what, we are constrained to ask, has been done in that assembly for these ten years past, excepting only the distribution of its annual charity, that can be remembered with pleasure? or that is worthy of the character of its members? What has been there exhibited to exemplify the gentle, peaceful, benevolent spirit of Jesus Christ; of him, whom we honor as master and head? On the contrary, how much has been betrayed of exclusiveness, love of dominion, preference of party to the sacred interests of charity, which have disgraced religion, and made ministers and their convention just objects of distrust and rebuke—we might almost say, of indignation, with some of their best and wisest friends. Nor is this all. There has not been wanting occasion of disgust and ridicule among those, whose taste or whose principles leave them at liberty to find occasion for ridicule, rather than grief, in the dissensions of ministers; and who attend as spectators of the Convention, not to be edified but amused.

Now we say, and we say solemnly, that these things ought not so to be. We say, and we say boldly, that the questions, which with so much vehemence have been urged in the Convention, and the spirit which the discussion has called forth, have been a disgrace to the body and to the cause. And in the name of that sacred charity, for which, far above all points of doubtful authority, they are united; in the name of the widows and the fatherless, whose wants and sorrows they would relieve; in the name of the Master, whose servants they are, and of the religion they profess to teach, we do earnestly hope, though it be against hope, that we may see better things. We speak with the voice of this community, who look with grief upon these dissensions. We speak in the name of wise and serious and charitable laymen, whom the widows and the orphans of this charity have had reason to call blessed, but who will refuse, as they have refused, to give the sanction of their presence or of their alms to services, in which a spirit so unchristian and exclusive has been displayed. The decayed and decreasing contributions to this fund for the few last years, are a clear expression of the public mind upon this subject. It has uttered—and if this spirit does not cease—it will yet utter, in language not to be mistaken, its stern but righteous rebuke.

RELIGIOUS AND CHARITABLE MEETINGS.

The meeting of the next week, in which most interest is generally felt by Unitarian Christians, falls on Tuesday evening, when the American Unitarian Association will celebrate their anniversary. This has become a highly important and pleasant occasion. We have no reason to anticipate less satisfaction with the meeting this year than the last. We hope that the members and friends of the Society, who reside at a distance, will arrive in Boston in the course of Tuesday afternoon, if not before, as punctuality is observed in the time of entering the church, and it is particularly to be desired that they, who enjoy few opportunities of realizing the benefits of such meetings, should participate in the pleasure of this evening. The doors of the meetinghouse will be opened at 6 o'clock, for the admission of ladies and gentlemen who are not members of the Association. The upper pews in the broad aisle, and those near the pulpit on each side, will be reserved for members of the Association, who will meet in the Vestry, and proceed thence to the Church, at 7 o'clock.

On Wednesday, the Berry Street Conference of Ministers will hold their annual meeting at 3 o'clock, A. M. On this occasion it seems to us there should be a full attendance of Liberal clergymen. At noon, on Wednesday, the Election Sermon will be delivered in the Old South meetinghouse, by Rev. Mr Withington, of Newbury. At 5 o'clock, P. M. of the same day, the Convention of Congregational Ministers, of which we have already spoken, will assemble in the New Court House, in School Street, and on Thursday, at 11 o'clock, the Convention Sermon will be preached in Brattle Street Church, by Rev. Dr Codman, of Dorchester. On Thursday evening, at half past 7 o'clock, Hon. A. H. Everett will deliver an address before the Society for the Suppression of Intemperance, in the Federal Street Church.

These are all the public meetings, in which Unitarian Christians are particularly interested. Private meetings for business will be held—of the Massachusetts Congregational Charitable Society, on Monday at 11 o'clock in Chauncey Place Vestry; of the Massachusetts Bible Society, in the Old South Chapel, at 4 P. M. of the same day; of the Society for Promoting Christian Knowledge, Piety, and Charity, in Chauncey Place Vestry, at half past 3 o'clock on Tuesday; of the Society for Propagating the Gospel among the Indians and others in North America, at 4 P. M. of Thursday in the Hall of the Massachusetts Bank, in State Street.

Many other societies celebrate their anniversaries next week. The American Temperance Society took last Thursday evening for this purpose, when extracts from the Annual Report were read by Rev. Dr. Edwards, and addresses were made by Rev. Dr Alden of Randolph, Prof. Hitchcock of Amherst and Rev. Dr Beecher of Boston. The Prison Dicipline Society will hold their meeting in Park Street Church, on Tuesday, at half past 11 o'clock, A. M. The Pastoral Conference will listen to an address from Dr Beecher, in the same house on Wednesday, at 9 o'clock A. M. A full list of the various meetings will probably be published in the daily papers.

Tea will be provided on Tuesday and Wednesday evening from 6 o'clock to 7, in the chambers over the Berry Street Vestry, of which liberal ministers are invited to partake.

CHRISTIAN UNION.

We have no desire to diminish the number of sects into which Christianity is at present divided—believing that they are the necessary result of the free action of the mind, which was not made to produce a general and perfect uniformity of opinion in its researches after truth. Neither have we any hope that for a long time to come, these sects will be pervaded by the genuine spirit of Christian charity, and be taught to cooperate cordially in the promotion of the great objects, on which they are all agreed. There are too many roots of bitterness in the human heart, to permit the indulgence of such a hope. There has been too much prejudice,—and we are compelled to add misrepresentation, to call it by its mildest name,—in lively operation against liberal Christians, to allow any great union between themselves and their fellow Christians, who have taken up an unfounded reproach against them,—even in the furtherance of the great principles of piety and virtue, on which there has been no dispute.

Still, if we are not much mistaken, there is a gradual softening down of the prejudices that have been so hastily adopted and so industriously propagated. We do not say this on our own account, for it is really a small thing with us to be judged of man's judgment. We have suffered the strife of tongues too long to be much affected by it. We are too much accustomed to anathemas, to dread them. But we rejoice on account of the religious public generally, at every approach to true Christian charity. We deem the confused noise of warring sects, no favorable aid to the progress of piety in the heart. We have no doubt that the prevalence of bigotry and exclusiveness in the Christian Church has done more in late years, to disgust some with the Church, and thus with religion, than any other cause which can be named.

We thought we saw something of this improved spirit, in the meeting of the friends of the Bible, a few evenings since. Here were members of every sect, from the most exclusive to the most liberal; but after the statements made by the Orthodox gentleman, who appeared as the agent for the American Bible Society, the meeting was addressed solely by Liberal Christians. And we have heard from all quarters the most hearty expressions of approbation of the religious views there presented. Yet the sentiments advanced were precisely the same with those held up, Sunday after Sunday, in the Unitarian Churches in this city, and advocated, again and again, in Unitarian publications.

The Sunday School meeting this week, though not precisely a similar instance, is a case in point. Several of our Orthodox friends were present. It gave us pleasure to see them there; and it gave us still more pleasure to hear them express their sympathy with the sentiments maintained. Yet these very sentiments,—such, in particular, as were advanced by Professor Ware,—are the life and soul of our religion. They are what we are anxious to diffuse. They are, precisely, the vital truths, to promote which in the community we labor and pray, and endure reproach, with firm faith, that they will finally prevail and bless all the families of the earth.

We ask our Orthodox brethren, why it pleases them to place so many obstacles before us, in our attempts to promote these views? Would it not be more Christian, as well as more courteous and friendly, to bid us God speed, in our efforts to diffuse what we regard the religion of the Bible, even if it does not embrace so many points as they could wish? We think it would: and the candid and unprejudiced in their own body are beginning to think so too.

EVANGELICAL MISSIONARY SOCIETY.

Our readers will perceive from the advertisement of this Society, that its anniversary is changed from the evening of Election day to that of the preceding Sunday. The Annual Discourse will be preached accordingly tomorrow evening. We regard this change as judicious. We know that many friends of the Society have been prevented from attending its annual meeting by the engagements and fatigues of the public day, on which it has usually been held; and, in consequence, many excellent discourses have been preached to very small audiences. It was painful, we must own, to hear the eloquent and powerful discourse, which was delivered last year by a preacher in whom every one is interested, uttered before a congregation smaller than that which generally assembles on the Sabbath. We think the Trustees of the Society have done wisely in providing against a repetition of this evil, and in appointing the anniversary at a time when most persons can attend without inconvenience.

We trust we shall see a large audience tomorrow evening,—drawn together by the interesting services which are expected, and no less, by a cordial zeal for the welfare of the Society itself. Its character and objects are such as to commend themselves to every pious and benevolent heart. We understand that the calls upon it for aid were never greater than at present, and that it is obliged to go even beyond its means to answer the pressing demands, that are made upon it from different portions of our religious community. We are sure that it does what it can to further the progress of pure and undefiled religion,—to help the feeble and worthy parishes scattered through the country, in their struggles against sectarian encroachments,—and to strengthen the cause of Christian virtue, order, charity and peace. We hope that our friends will not be wanting to it, but by their presence and liberal contributions tomorrow evening will aid a good cause, which every lover of truth, freedom and charity has deeply at heart.

BOSTON SUNDAY SCHOOL SOCIETY.

This society's quarterly meeting took place on Wednesday evening, at Franklin Hall. It was a full and a good one. Dr Tuckerman presided. After prayer by him, addresses were made by Edward Blake, Esq., Prof. H. Ware, Jr., Deacons Moses Grant and Lewis G. Pray, and Rev. Mr Himes of the Christian denomination. The subject discussed was an important one, and the interest and harmony manifested during the evening were highly gratifying to the friends of Sunday Schools. A correspondent's account of the meeting we are obliged to defer till next week.

LATE PUBLICATIONS.

The Times of the Saviour. By HARRIET MARTINEAU. Boston: L. C. BOWLES, 1831. pp. 136. 12mo.

This beautiful little volume is a reprint, after revision and some alterations, from a late English work, which was published in London, under the title of 'Traditions of Palestine.' The present edition is accompanied with a preface by the American editor.

The design of the work is indicated in the title. The author attempts by several sketches of the imagination, in which the inhabitants of Palestine are introduced conversing with each other, under the impression made on their minds by the appearance and character, the miracles and doctrines, the precepts and promises of the Great Teacher, to pourtray in lively colors the deep interest and strong excitement, which the coming of our Saviour must have produced in his native country. We think she has succeeded in seizing the prominent traits of the Jewish character at that time, and in giving a natural representation of the struggle between hope and fear, doubt and faith, which agitated the minds of the pious worshippers who looked for the 'consolation of Israel.'

The style of this volume is uniformly pure and good and often beautiful. It is enlivened with many graphic descriptions of natural scenery, which transport us to the groves of cedar and palm, the cool fountains, the quiet lakes, the pleasant valleys and the everlasting hills of Palestine.

It will be found a delightful book for the family circle of young people, and a valuable addition to the Sunday school library, while it presents many attractions to the elder reader.

Conversations on the Attributes of God. By the author of the "Badge," "Factory Girl," "Sunday School Conversations." &c. L. C. BOWLES. Boston.

We have looked over this little book with more than common satisfaction. It is, as our readers will perceive, from the pen of one, to whom young persons, and therefore the whole community, are already debtors for many an instructive and interesting page. The design of the work is excellent. It is to give to children—and it *may* give to older ones than children—just and filial views of the character of God, and of the duties, we owe to him. This it does with a simplicity and tenderness well suited to engage their attention; and while it clearly and distinctly shows of his infinite perfections, invites them to love and adore. By illustrations, drawn from the magnificent and fair in nature, from his "beautiful moon and his glorious stars; from the blue sky and the green earth; from the dew-drop, sparkling like the diamond; from flowers in all their variety of shade, and birds in feathers of every hue," she shows the presence and the perfect providence of God. But she derives her clearest and fullest evidences from the word of God. In this part of her work she exhibits great judgment and felicity of selection. And the passages, which are marked at the end of each conversation, as "proof-texts," to explain a particular attribute, may be improved as an useful exercise for Sunday schools. For this purpose we commend it to the attention of teachers.

We can hardly say too much of the importance of impressing young minds with true and filial conceptions of the character of God. This is a peculiar glory of the gospel—that it reveals to us the Father. And in a firm conviction of his presence, his holiness, his wisdom, faithfulness and love, established in early childhood, and not left to be sought for in the hour of need, is the best preparation of the soul for the various exigences of life. He, for example, that has fixed in his soul a thorough belief in such views of the *goodness* of God, as this author exhibits, has a defence against temptation, a solace for his griefs, a most commanding motive to all goodness, and a hope full of immortality. When the day of darkness comes, as it will in its season come to all, he is not left alone, for the consolations of God are with him.

RELIGIOUS INTELLIGENCE.

Anniversary of the American Bible Society.—This Society celebrated its fifteenth anniversary in the city of New York, on Thursday, the 12th inst., Richard Varick, Esq. President of the Society, in the Chair. The Annual Report of the doings of the Society, for the year past, was read by the Corresponding Secretary. Several Resolutions were adopted and advocated by their respective movers, viz. Hon. A. B. Hasbrouck, Rev. Mr Choules, Rev. Dr M'Auley, His Excellency Governor Vroom, Rev. Mr M'Ilvaine, Professor Perdiccari, and the Rev. Mr Cox. From the annual Report, we learn that since the last anniversary, the Hon. Andrew Kirkpatrick, one of the Vice Presidents of the Society, and John Watts, M. D., one of the Managers, have died. During the year, ninetyseven new Auxiliaries have been formed, most of them in the newly settled parts of the country. The whole number of auxiliaries at this time is 756, scattered through every State and Territory in the Union. The receipts of the year amount to $125,316,79. Of this sum, $50,-142,50 was in payment for books, $2,716 from legacies; $10,863,31 as ordinary donations; $52,-370,40 towards the general supply; and the remainder from miscellaneous sources. In addition to the above sum, there has been borrowed, and is

now due to the Banks, $34,194 dollars. This exceeds by $13,390 the sum due the Banks at the last anniversary; and as the Society is not incorporated, has been borrowed on private responsibility. In the course of the year past, 242,183 books have been issued. Of this number, 171,-972 were bibles; being an increase of 41,618 copies over the number issued the proceding year. A grant of 20,000 New Testaments has been made to the American Sunday School Union, for gratuitous distribution among children in the new settlements. In May, 1829, this Society intended to have supplied every destitute family in the United States, with a Bible, in the course of two years from that time. This intention is not yet fully realized, though much has been done to effect the object. It appears from the report, that in thirteen of the States and Territories the supply is nearly or quite complete. In eight other States the work has been about two thirds completed. In Indiana and Illinois, about one half; and in Alabama, Missouri, Arkansas, and Florida Territories, something less than one half. Nineteen agents have been employed, most of them in the Western States.

American Tract Society. The annual meeting of this institution was held in the city of New York, on Wednesday, the 11th inst., S. V. S. Wilder, Esq. President, in the Chair. It appears from the Report, that during the past year, 68,-786,000 pages of tracts have been printed by the Society, and 68,522,704 put in circulation. Whole number since the formation of the Society, 254,-479,926. Number of distinct publications 571. Receipts during the year, $42,922,59. Expenditures the same. Its whole number of branches and auxiliaries are 908; of which 94 have been added during the year. Addresses were made by several gentlemen. It is also stated that there was due on the 1st of May, $1,358,66, which the Society had no funds to meet; and obligations resting on the Committee for $10,676,67, due for paper, on which the tracts were printed.

General Union for promoting the observance of the Sabbath, celebrated its anniversary on Tuesday the 10th inst. The Rev. Dr Milnor presided, in the absence of the President, the Hon. Theodore Frelinghuysen. Several gentlemen addressed the meeting, and several resolutions were adopted.

American Seamens' Friend Society. This Institution held its anniversary on Monday, May 9th. Adrian Van Sinderen, Esq. presided. A report was made, from which it appears that the cause of seamen is advancing in public estimation. Several addresses were made, and a letter was read from the Hon. Smith Thompson, Judge of the S. Court of the United States, resigning the office of President of the Society. A collection was obtained of more than $220.

Marine Bible Society. This Society held its annual meeting, in the city of New York, on Tuesday, May 3. Capt. Wetmore, the President, in the chair. The annual report states that during the past year, the receipts amounted to $432,04, besides a balance in the Treasury, at the last annual meeting. The expenditures amount to $493,58, of which $446,79 was for Bibles.

Home Missionary Society. The annual meeting was held on Wednesday evening, May 11th. From the report it appears that within the past year, 463 ministers and missionaries have been employed by the Society, in 21 States and Territories, and 577 congregations aided. During the year, 2532 members have been admitted to churches aided by the Society. There are in the congregations, about 500 Sabbath Schools and 200 Bible Classes. Receipts during the year, $48,224. Expenditures, $47,247.

New York Sunday School Union. On Tuesday, the 10th inst. this Society held its 15th anniversary. From the reports read, it appears that there are in the city of New York, connected with this Union 58 Schools, 11,273 scholars, 1,735 superintendants and teachers. There are 49 Libraries, containing 15,162 volumes. The annual meeting of the *Sabbath School Union of the Reformed Dutch Church*, was also held in New York, on Monday, May 9th. Addresses were made, and it was resolved that the words "Auxiliary to the American Sunday School Union," be added to the first clause of the Constitution.

Ordination. On the 20th ult. the Rev. Arthur Granger, was ordained over the Orthodox Congregational Church in Medfield. Sermon by Rev. Dr Codman, of Dorchester.

Invitation. Mr THOMAS B. FOX, has been unanimously invited to accept the charge of Pleasant Street Church, in Newburyport.

SUMMARY.

School Discipline. Teachers and parents are invited to attend a meeting of the Union Lyceum, at the Columbian Hall, this afternoon at three o'clock.

Humane Society. At the annual meeting of the Humane Society of Massachusetts, the following gentlemen were elected officers for the year ensuing.

Benjamin Rich, Esq., *President.*
Rev. Charles Lowell, D. D. 1*st Vice President.*
F. J. Oliver, Esq., 2*d do.*
Henderson Inches, Esq., *Treasurer.*
John Heard, Jr. Esq. *Corresponding Sec'y.*
Rev. Francis Parkman, *Recording Sec'y.*
Trustees—Joseph Coolidge, Robert G. Shaw, and Daniel P. Parker, Esqs., Edward H. Robbins, M. D. George Hayward, M. D. and Jacob Bigelow, M. D.

A vote of thanks for his valuable services was presented by the Society to Dr John C. Warren, late Vice President, who declined a re-election.

State Senate. The returns of votes for Senators, have ascertained that twentyfive are elected, and that there are fifteen vacancies. In the County of Plymouth two vacancies; Essex four; Middlesex one; Barnstable one; Worcester four; Berkshire one; Norfolk one; Franklin one.

Appointment. Hon. Benj. F. Varnum of Dracut, has been appointed by the Governor and Council, Sheriff of the County of Middlesex.

Municipal. In Board of Alderman on Monday last:—The Directors of the House of Industry and House of Reformation submitted the annual report of the affairs of those institutions. There have been admitted into the House of Industry within the year ending April 30th, 656 persons, viz. 397 males and 259 females; born in the house 20—there have been discharged from the house within the year 359 persons; 207 have *deserted*, 45 have been indented and 81 have died; remaining in the house April 30th, 621, being a less number than there were the previous year; 45 of the inmates are insane, for whom the accommodations are now ample. The farm has been productive, the net value of articles raised thereupon being about $3500. The net expense to the city of supporting the paupers in this institution for the past year, after deducting the amount received on account of state paupers, was $6180. The affairs of the House of Reformation are represented to be in a satisfactory condition.

Steamboat Accident. The Steamboat Washington left New York on Saturday, 14th inst. at 4 P. M. and at half past 11, same night, was run into by the Steamboat Chancellor Livivingston, off New Haven, and sunk in about 30 minutes. She had on board fiftytwo passengers and a large quantity of freight. The second engineer was either washed, or lost overboard, and two passengers were missing supposed to be lost; but the New York Gazette says that it is ascertained that the passengers are all saved.

Middlesex. Hon. John Keyes has been chosen Treasurer, and Mr William F. Stone Register of Deeds, for the County of Middlesex.

Members of Congress. The Governor and Council have examined the returns of votes for Representatives in Congress for Essex North District, and Bristol District. No choice is made in either district. A *fourth trial* will be made on Monday June 27th.

The late Isaiah Thomas. The Worcester Spy publishes a part of the will of Dr Thomas, in which he gives a great number of legacies to a large amount to public institutions. Among them are thirty thousand dollars, besides some additional legacies, to the American Antiquarian Society, five hundred dollars to the Grand Lodge of Massachusetts, certain real estate to the town of Worcester, to the Massachusetts General Hospital, and to the Leicester Academy--three hundred dollars each, to the Massachusetts Historical Society, the New York Historical Society, the Massachusetts Humane Society, the Massachusetts Charitable Fire Society, and the Boston Boy's Asylum—five hundred dollars to the Boston Female Asylum—three hundred and fifty dollars to the Morning Star Lodge—one hundred dollars each to the Thomas Lodge in Monson, the Thomas Royal Arch Chapter in Princeton, the Philadelphia Typographical Society, the Franklin Typographical Society in Boston, the Worcester Agricultural Society, the Mechanic Association in Boston, two hundred dollars to the Massachusetts Agricultural Society, three hundred dollars each in Books to the American Academy, and to Harvard University, and one hundred dollars each in Books to the Apprentices Library in Boston, and to the Essex Historical Society, with various other legacies.

Minister to England. We learn from the U. S. Gazette, that Mr Van Buren, late Secretary of State, has been appointed Minister to England, in the place of Mr McLane, and that he will embark on the first of June, in company with Mr Vaughan.

Trial of Smith. On Wednesday, May 11th, Edward Smith was tried at New York for the robbery of the City Bank. The Jury found a verdict of guilty, without leaving their seats.

Novel Experiment. Erench papers state that a surgeon in Paris recently received a still born infant for the purpose of dissection. He conceived the idea of inflating its lungs. After a few minutes, the air returned warm, the blood began to circulate, and the child was sent back alive to its parents. A similar experiment was lately made at Lyons, with complete success.

FROM EUROPE.

The Charlemagne arrived at New York on the 15th inst. and brought English papers to the 8th and 9th of April. European affairs continue unsettled, and the general commotion appears to increase.

England. All was quiet in England; Parliament assembled April 12th. The passage of the Reform Bill was thought probable. If it should fail, the measure will be submitted to another Parliament. The reduction of taxes has caused a deficiency in the English revenue for the last year, of 1,134,947 pounds sterling.

France. The language of the French Court is pacific, but it is thought to be temporising. Popular feeling in France tends to an immediate rupture with Austria.

Poland. The state of this country is still undecided, but prospects are more favorable to Polish liberty. The Russian provinces, Volhynia and Lithuania have risen, and a provisional government has been formed in Volhynia, with Gen. Weipenhorf at its head. It is also rumored that Persia and Turkey are about to proceed against Russia. These powers will probably avail themselves of the present success of the Poles, and the situation to which the Russian army, under Gen. Diebitsch, is reduced by the overflowing of the Vistula, to retrieve their losses in the late war with Russia. Gen. Diebitsch had again removed his head quarters, and it was reported that the Poles had gained a victory near Ostrolenka.

Italy. The Austrians entered Bologna on the 22d of March. On the next day Cardinal Oppizoni, a Legate of the Pope, took possession of the government. Gen. Zuicui, after four days hard fighting was obliged to yield to superior numbers. He retired with a large supply of military stores, and between three and four millions of francs.

Spain. The distrust manifested by the Spanish Government, and its refusal to listen to the complaints of the people, and to ameliorate their present condition, indicate a speedy and violent commotion in that country. Efforts are made by the best, most prudent and distinguished citizens to induce the King to change his ministry, particularly to create General Castenos Minister for Foreign Affairs and President of the Council. The Spaniards appear to have but little hope of obtaining their wishes.

LATE AND IMPORTANT FROM EUROPE.

Poland. Since our paper was put to press, we learn that an arrival at New York brings intelligence of an important battle fought between the Poles and Russians, in which the former were successful. On the night of March 30th, the Commander in Chief of the Polish army crossed the Vistula, on a bridge of boats, on the next day attacked the right flank of the Russian army, commanded by General Weismar, drove them from their position, killed and wounded a great number, took 15 pieces of cannon and 6000 prisoners. Report says that Gen. Weismer is among the number of prisoners. On the first of April the Poles attacked the Russian division under Gen. Rosem, took six pieces of cannon, and 2000 prisoners, among whom were several officers of rank. Another account states the Russian loss to be 12000 men, 23 pieces of cannon and five standards.

MARRIAGES.

In this city, by Rev. Mr Himes, Mr Samuel E. Howard, of Mason, N. H. to Miss Frances Ann Priest.
William F. Otis Esq. to Miss Emily Marshall.
In Plymouth, Mr John T. Alexander, to Miss Lavinia Harlow, daughter of Capt. Benjamin H.
In New Bedford, Mr John H. Coggeshall to Miss Marcia L. Sampson, daughter of the late Zabdiel Sampson, of Plymouth.
In Norfolk, Mr George M. Thompson, of the United States Navy, to Miss Laura Virginia, daughter of Mr Jos. Savier.

DEATHS.

In this city, Mr Robert Wyatt, aged about 60; Mr Joseph Wakefield, 72; Miss Margaret Cruft, 63.
In Watertown, Mrs Catee Sanger, wife of Mr Abraham S. aged 54, formerly of Sudbury, Mass.
In Newport, William Ennis, Esq. aged 73, an officer of the Revolution; Mr Caleb Hargell, 80.
In Portsmouth, Miss Caroline E. Frost, aged 18; Capt. James Ham, 59.
In Jaffiey, N. H. 2d inst. Hon. Abiel Parker, aged 78.
In Groton, Ct. James Mitchell, Esq. United States Marshall for the District of Connecticut, aged 54.

RELIGIOUS NOTICES.

Massachusetts Bible Society.

The Annual meeting of the *Massachusetts Bible Society*, will be held on Monday, May 23, at 4 o'clock, P. M. at the Chapel of the Old South Church.
JAMES D. KNOWLES,
Recording Secretary.

Prison Discipline Society.

The meeting of this Society has been held in former years on Friday. This day was fixed upon, because the other days of Election week were so much occupied as to leave no time for it on an earlier day. But by an arrangement with the officers of some of the other Societies, an earlier day in the week has been found, in which the *Public Meeting* can be held, viz. on Tuesday, at half past 11 o'clock, A. M. The members of the Society, therefore, and our friends from abroad, we hope will make their arrangements to be in town in season to attend the meeting. The meeting for business will be held at the Park Street lower Vestry, on Monday at 3 o'clock, P. M.
LOUIS DWIGHT, *Sec'ry.*

☞ Notice is given that there will be a business meeting of the *Society for Promoting Christian Knowledge, Piety and Charity*, on Tuesday, the 24th inst., at half past 3 P. M. in the Vestry of the Church in Chauncy Place.
F. W. P. GREENWOOD, *Sec'y.*

American Unitarian Association.

THE Sixth Anniversary of the *American Unitarian Association* will be celebrated in Boston on Tuesday evening, 24th inst. The business of the Association will be transacted in the Berry Street Vestry at 6 o'clock. The public meeting will be opened in the Federal Street Church precisely at 7 o'clock. The Annual Reports will be read, and Addresses be made by several gentlemen.
EZRA S. GANNETT, *Dom. Sec'y.*

Massachusetts Evangelical Missionary Society.

The annual meeting of the *Massachusetts Evangelical Missionary Society* will be held at the Berry Street Vestry on Wednesday the 25th inst. at 11 o'clock, A. M.

The annual Discourse will be preached on Sunday evening, 22d inst., at the Federal Street Church, by Rev. Mr Brazer of Salem, and a collection taken in aid of the Society's funds. Services to commence at half past 7 o'clock.
GEORGE RIPLEY, *Sec'y.*

Boston, May 13, 1831.

Convention of Congregational Ministers.

The annual meeting of the *Massachusetts Convention of Congregational Ministers* will be held in the new Court House in Boston, on Wednesday the 25th inst. the day of the General Election, at 5 o'clock, P. M. At 11 o'clock on the following day, the Convention Sermon will be preached, in Brattle Street Church, by the Rev. Dr CODMAN, and a Collection taken for the benefit of indigent Widows and Children of deceased Congregational Ministers.
B. B. WISNER, *Scribe of Convention.*

Anniversary Meetings.

Clergymen and others who may wish to obtain a Record of the Meetings which take place Election week, interesting to Liberal Christians, are informed that a list of the same will be printed, and furnished (gratis) at the Store of the Subscriber.
L. C. BOWLES,
No. 124 Washington, corner of Water Street.

TO THE FRIENDS OF SCHOOLS.

THE Curators of the Massachusetts Lyceum invite Teachers and the friends of Education generally, to meet at the *Columbian Hall*, on Wednesday next, at 8 o'clock, A. M.; to consult upon the interests of *Summer Schools*, now in operation, and upon the best measures to co-operate in the designs of the American Lyceum, lately organized in the city of New York.
May 21. J. HOLBROOK, *Rec. Sec'y.*

NEW A. U. A. TRACTS.

"Mr Tuckerman's Seventh Semi-annual Report of his ministry at large in Boston," being TRACT No. 48 of the First Series, pp. 24—Just published at the General Depository.

TRACT No 8 of the 2d Series—"A Pastoral Letter, by a Unitarian Minister," pp. 16; and

TRACT No 9 of the 2d Series—"Ejaculatory Prayer. Daily use of Scripture. By Joseph Tuckerman." pp. 16. are also just published.

TRACT No. 10 of the 2d Series—"On Revivals, by Jonathan Farr," will be published on Tuesday morning.
GRAY & BOWEN,
May 21. No. 141 Washington Street.

VALUABLE TRACTS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE & Co. 13 Court Street, give notice to all persons connected with Sabbath Schools, that they have this day purchased all that remain of the several editions of the tracts published by the "*Christian Tract Society*," and that they will be sold very low to Sunday School Libraries, &c. Among the great variety of these very popular tracts, are the following:
"William's Return, or good news for Cottagers."
"Friendly Advice to the Unlearned."
"The History of Elenor Williams."
" do. Edward Allen, the patient man."
"Twin Brothers, or good luck and good conduct."
"The Orphan Sisters."
"Village Dialogues in several parts," &c. &c.
W. G. & Co. have on hand, prepared for Election week, an extensive assortment of Sunday School books and manuals. Accommodations will be provided at their store for Ministers from the country.
May 21. 3t.

DABNEY'S ANNOTATIONS,

On the *New Testament*,---compiled from the most approved and critical authorities, and designed for popular use, particularly to assist Sunday School Teachers; for sale by N. S. SIMPKINS & Co.
Court Street.
☞ *Belknap's Psalms and Hymns* at reduced prices. 3t. May 21.

FULLER'S HOLY STATE.

HILLIARD & BROWN, Booksellers to the University, Cambridge, will publish next week,

The Library of the Old English Prose Writers. Edited by the Rev. ALEXANDER YOUNG. Vol. I. Fuller's Holy and Profane States. With some account of the Author and his Writings.

"Out of the old fieldes, as men saithe,
Cometh all this newe corn fro yere to yere;
And out of olde bookes, in good faithe,
Cometh all this newe science that men lere."
Chaucer.

Extract from the Editor's Preface.

"The present volume is published as a specimen of a proposed Library of the Old English Prose Writers. The beautiful and venerable remains of our ancestral literature, have, in this country at least, been suffered to remain too long neglected. The Editor has thought that he might perform a useful and acceptable service, by divesting them of their cumbrous and repulsive attire, and arraying them in an agreeable and attractive garb. At present, from their scarcity and costliness, these writings are accessible only to the privileged few: he would make them accessible to all, believing that they need only to be known, in order to be appreciated and admired.

"To give some general idea of the character of the proposed Library, it may be sufficient to mention, that besides the honored and familiar names of Hooker, Bacon, Milton, Jeremy Taylor, Barrow, and South, it will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Philip Sidney, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, John Selden, Bishop Hall, Sir Thomas Brown, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Felltham.

"The advice which Bishop Watson gives in a reference to some of these old writers, may be safely extended to them all. 'Make them,' he says, 'your chief companions through life; let them be ever upon your table; and when you have an hour to spare, spend it upon them; and I will answer for their giving you entertainment and instruction as long as you live.'

"Should this work meet with sufficient encouragement to authorize its continuance, the volumes will be issued as fast as they can be properly prepared and accurately printed. The pieces selected will be inserted entire, whenever this can be done consistently with the plan of the work. The original style and phraseology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings; and whenever it is necessary, brief notes will be appended to explain obsolete words and illustrate obscure passages."

Extract from the Retrospective Review.

"The work which we have selected as the subject of this review is perhaps, upon the whole, the best of Fuller's works; and certainly displays to better advantage than any, his original and vigorous powers of thinking. It consists of two parts—the Holy and the Profane State: the former proposing examples for imitation; and the latter their opposites, for our abhorrence. Each contains characters of individuals in every department of life, as the father, husband, soldier, divine; and general essays.—We do most seriously recommend this book to our readers, as a treasure of good sense, information, and entertainment."
May 21.

BIGELOW'S TRAVELS. Just published by CARTER, HENDEE & BABCOCK, Travels in Malta and Sicily, with Sketches of Gibraltar in 1827. By the Rev. ANDREW BIGELOW, Author of "Leaves from a Journal in North Britain and Ireland" May 21.

This DAY PUBLISHED by GRAY & BOWEN, No. 141 Washington Street,

Questions on Select Portions of the Four Evangelists. *Part Second*, comprising the principal Discourses and Parables of our Lord. Designed for the higher classes in Sunday Schools. By JOSEPH ALLEN, minister of Northborough, Mass.

This manual consists of questions on the moral, and preceptive portions of the Four Evangelists; and, together with the first part published the last year, comprises a connected view of the life and instruction of Jesus Christ. The author has endeavored, with what success the public must decide, to construct the questions in such a manner as to elicit, or to suggest, the meaning of the more difficult texts; yet not so as to dispense with the necessity of reflection and study on the part of the scholar, or of occasional aid on the part of the teacher. May 21.

FAMILY AND SECRET DEVOTIONS.

Exercises for Family and Secret Prayer; to which are annexed Hints on the Common Practical Mistakes in Family Religion; a new edition, enlarged and improved, this day published and for sale at this Office, and by *Wm. Hyde*, Messrs. *Carter, Hendee & Babcock*, and *Cottons & Barnard*. Price (best paper) 37 1-2 cents, bds.—per doz. (common paper) $2,40. 'Hints' separately, per doz. 37 1-2 cents May 21.

POLYGLOTT BIBLE. *The English Version of the Polyglott Bible*, containing the Old and New Testaments with the marginal readings: together with a copious original selection of references and parallel and illustrative pasages. A most beautiful pocket companion containing upwards of 60,000 references. This day received and for sale by
RICHARDSON, LORD & HOLBROOK.
May 21.

DEPOSITORY OF BOOKS FOR JUVENILE LIBRARIES AND SABBATH SCHOOLS.

L. C. BOWLES, No. 124 Washington, corner of Water Street, has for sale a very complete assortment of such Books and Manuals as are adapted and approved for Juvenile Libraries and Sabbath Schools of Unitarian parishes.

Persons who wish to procure Books for this purpose the present season, are respectfully requested to send their orders which will be executed on the most favorable terms.

JUST PUBLISHED

Louisa and her Cousins; or Sequel to Lessons without Books.
Jane Campbell; or entertaining History of Spiders.
Conversations on the Attributes of God.—By the Author of the Factory Girl, Badge, &c.
Cousin Elizabeth.—By the Author of a Visit to the Sea Side.
Biography of Bishop Heber.
Biography of Benjamin West.
Lessons without Books.
Biography for Youth.
The Seymour Family, or Domestic Scenes.
Stories of the Spanish Conquests in America.
The Children who loved Instruction.
A Harmony of the Gospels on the plan of Lant Carpenter, LL. D.
The Lives of the Evangelists.

MANUALS.

Hymns for Sunday Schools; approved by the Boston Sunday School Society—a new edition.
Forms for the Devotional Exercises of Sunday Schools.
Field's Questions: comprising the history of the four Gospels and the Acts of the Apostles.
Allen's Questions on select portions of the four Evangelists.
Turner's Abstract of the Bible History; with a scheme of Scripture.
Chronology and Questions for examination.
Worcester's, Channing's, and Carpenter's Catechisms.
Child's and Youth's Prayer Books.
Geneva Catechism.
Worcester's Scripture Geography and Atlas.
Nichols' Natural Theology.
Christian's Manual, in separate volumes or numbers.

In Press, and will be published in a few days,
The "Times of the Saviour," by Harriet Martineau.
A Practical Treatise on the formation of the Christian Character, addressed to those who are desirous of leading a religious life. By Rev. H. Ware, Jr.
Preparing for Publication,
A Selection of Hymns for Sunday Schools, by the Editor of the Christian's Manual. May 14.

NORTHFIELD ACADEMY

OF USEFUL KNOWLEDGE, AND SCHOOL FOR TEACHERS.

The Summer Term of this Institution will commence June 7th, under the care of Mr C. HOSMER and Mr S. M. EMERY.

This School offers facilities for education, seldom found. All branches are taught here, and semi-weekly lectures are given on all subjects of literature and science, illustrated with a very full philosophical apparatus.

The Languages ancient and modern are thoroughly taught by Mr EMERY. The English department is under the care of Mr HOSMER.

The establishment of the department for the preparation of teachers particularly, although new, needs no apology. The public has suffered too long from the incompetency of beginners in school keeping, to want arguments to convince them of the necessity of such a department as this in academies. The science of teaching is not intuitive; it is not inspiration. It is entirely a matter of education—to be acquired by the same study and the same labor as are necessary in obtaining a knowledge of any art. Yet the public has hitherto been obliged to let every teacher learn at the expense of his first schools. But this evil need no longer be suffered; the proprietors are confident that they have met it, and have made proper provision for its removal. In Mr Hosmer they have a teacher who from his great experience, his studious attention to the subject of education, and his successful practice of the inductive method in his instruction, has fully qualified himself to be a pioneer in this science—and to lead the way to a more easy and perfect system of instruction, than is commonly practised by beginners in this business. The proprietors indulge the hope that the public will approve and avail themselves of this school.

This Academy is located in one of the most healthy, beautiful and quiet villages on the banks of the Connecticut. The rooms, house and play-grounds, the apparatus philosophical, chemical and astronomical, and, indeed, everything is prepared by the proprietors, and no pains or expense has been spared, to render the place suited for study, and the improvement and contentment of the students, and to make the institution peculiarly valuable. So great advantages and so much instruction are, we think, seldom offered at so small expense.

TERMS.

Common English studies $3,00 per term. For higher branches and languages an additional charge in proportion to the amount of instruction wished.

Board at the academy house, in the family of Mr Hosmer, under the immediate care of the teachers, and in respectable families in the village, $1,25 to $1,50 per week.

Per order of the Trustees.
WILLIAM POMROY, Jr. *Clerk.*
Northfield, May 12th, 1831.

SUNDAY SCHOOL MANUALS,
Recently published by GRAY & BOWEN, No. 141 Washington Street, Boston.

I. Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. By Rev. Joseph Allen, Northboro', Mass. This work is accompanied by a map of Palestine, with a series of Questions. Price 20 cents.

II. Questions on Select Portions of the Four Evangelists. *Part Second.* Comprising the principal discourses and parables of our Lord. Designed for the higher classes in Sunday Schools. By Rev. Joseph Allen. Price 20 cents. (This work together with the one above comprises a connected view of the life and instructions of Jesus Christ.)

III. An Introductory Catechism, by Dr Carpenter; and also a Catechism of Scripture names, by Dr Watts. Price 6 cents.

IV. Field's Questions on the Gospels adapted to Carpenter's Harmony. Price 25 cents.

V. Questions on Sacred History, with References to the Scriptures, in Fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cents.

VI. The Young Child's Prayer Books, Part I. and II., for the use of Children under ten years of age.—Part I., Price 6 cents. Part II., Price 8 cents.

VII. The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cents.

VIII. The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cents.

☞ Most of the above books are now in general use in the Sunday Schools of this city and vicinity. To those who purchase by the quantity a discount will be made. 4t. May 21.

A SERMON FOR CHILDREN. Just published by L. C. BOWLES, 124 Washington Street,—*A Sermon for Children*; preached at the Federal Street Church, May 8, 1831, by E. S. GANNETT, Junior Minister of the Society. May 21.

DAILY PIETY.—Price 15 cents.

Fenelon's Pious Reflections for every day in the month, together with Fenelon's Thoughts on various subjects, neatly done up in red glazed cloth, and of same size as Daily Food for Christians, just published and for sale by JAMES LORING, No 132 Washington Street.

Also, Jane Taylor's Scenes of Early Life. Sherwood's Golden Clue. Pious Sister of Roseneath, a pathetic narrative. May 21.

UNITARIAN SUNDAY SCHOOL BOOK STORE.

The subscribers having frequently had occasion to furnish a complete list of the most approved Manuals for Sunday Schools, to those at a distance from the city, hereby give notice to all their friends, that in this advertisement will be found the exact titles of all Manuals used in such schools.

Field's "Series of Questions, comprising the History of the Four Gospels, and the acts of the Apostles, with reference to the Scriptures instead of Answers," arranged by Rev. J. G. Palfrey, Boston.

"Questions on select portions of the four Evangelists; by Joseph Allen, minister of Northboro', Mass."

"Questions on the Bible of the Old and New Testament; for the use of young persons. In two parts."

"Bible Biography for Sunday Schools, and other Schools, Families, &c."

"An Abstract of the Bible History, with a scheme of Scripture Chronology, and Questions for Examination."

"A Catechism in 3 parts, compiled and recommended by the Ministers of the Worcester Association, in Ms."

"Geneva Catechism," first part—do 3d part.

"An Introductory Catechism. By Lant Carpenter, D. D."

"Sunday School Hymn Book," in 4 parts, approved by the Boston Sunday School Society. Do. 1st part separate—containing Hymns for Worship.

"Hymns on Cards"—do. on Sheets—just published.

"Forms for the Devotional Exercise of Sunday Schools." By a Pastor.

"The Youth's Prayer Book." "The Child's Prayer Book."

"A Catechism of Natural Theology," By Rev. J. Nichols.

The above Manuals together with a great variety of New Books for Sunday Schools, may be found at the store of WAIT, GREENE, & CO.,
PUBLISHERS,
April 30. 6tis. 13 Court Street.

WHITMAN'S REPLY. Just published and for sale by L. C. BOWLES, No. 124 Washington Street, "A Reply to the Review of Whitman's Letters to Professor Stuart, in the 'Spirit of the Pilgrims' for March, 1831. By BERNARD WHITMAN.' May 14.

WHITMAN'S REPLY. This day published by GRAY & BOWEN, No. 141 Washington Street, "A Reply to the Review of Whitman's Letters to Professor Stuart, in the 'Spirit of the Pilgrims' for March, 1831. By BERNARD WHITMAN."

☞ Persons wishing to procure the above will be promptly supplied by the Publishers. A discount will be allowed to Agents and those who purchase to distribute. May 14.

SELECTED POETRY.

[From the Southern Religious Telegraph.]

THOUGHTS

BESIDE THE CORPSE OF A BEAUTIFUL CHILD.

Image of rest! how beautiful art thou,
In the fixed quiet of thy marble brow!
All passionless and calm, like wintry skies
In their cold vesture of etherial dyes,
When stars look downward from their quiet spheres
Serenely silent, on a world of tears.

This, *this is rest!* The troubled earth hath nought
To vex thy bosom with an anxious thought;
No more the pulses of that tranquil heart,
At passion's thrilling voice shall wildly start—
Its rudest breath awakes no passing fear,
Nor stirs one blossom on thine early bier.

This, *this is peace!* Earth holds not in its sway,
One charm the heart's deep sorrows to allay,
It binds no fetter on the wayward mind,
When swayed by passions reckless as the wind;
In all its varied wealth of fruit or flower,
It bears no balm to soothe affliction's hour,
No branch to heal the bitter stream that flows
From life's bright morning to its gloomy close.
But what are earth's dark penalties to thee!
Thy bonds are riven, and THY SOUL IS FREE!

Yet would mistaken love have kept thee still!
To drain the bitter cup of mortal ill!
This heart, still bleeding from the stroke of Heaven,
Against that awful stroke hath wildly striven,
Hands have been clasped in energetic prayer,
Sighs have been mingled with the viewless air,
Tears have been poured before the throne of God,
Yet bows the soul beneath His chastening rod!
His will is done! THOU ART FOREVER BLEST!
Oh that this soul could share thy sacred rest!

Still let me gaze upon that placid face,
Where earthly care hath left no sullen trace.
Repose so perfect soothes the bursting heart,
And stills the anguish of affection's smart;
Ay! let me gaze—how strange that death should wear
So bright an aspect! such an holy air!
And shall we dread such blessedness as this:
Such full perfection of ecstatic bliss?
Stay, seraph! for around thy placid brow
Methinks I view a halo gathering now.
Stay! till this rebel heart submissive bends!
And frames an anthem as thy soul ascends!
'T is done! the cord is loosed that held thee down,
Go! to thy blisstul home and thornless crown!

MISCELLANEOUS.

HON. A. H. EVERETT'S SPEECH BEFORE THE BIBLE SOCIETY.

Our readers learned from a late Register, that a meeting of the Massachusetts Bible Society was held in the Federal Street Church on the 5th inst. in consequence of a visit from Rev. Dr McAuley, one of the Secretaries of the National Society. On this occasion Hon. Alexander H. Everett followed C. G. Loring, Esq. in support of a motion which he had offered in favor of giving aid to the parent institution. His remarks have been reported in the Daily Advertiser with singular fidelity. We copy them, as valuable both to the political and the Christian reader.

Mr President—I rise to second the resolutions which has just been moved by the gentleman who preceded me; and will beg the indulgence of the meeting while I offer a few remarks in support of it. At this late hour it would be inexcusable to go into the subject in detail; and this is the less necessary, as the gentleman who offered the resolution has sustained it with great ability, and has taken substantially the same view of the subject which had suggested itself to my mind. I shall abstain, as he has done, from considerations of a purely theological character, which would come, of course, with more propriety from other lips and another part of this house, and shall confine myself to some observations on the influence of this and other associations of the same description upon the general welfare of the community.

The infinite importance of religion, as the foundation of our duties and the source of all our hopes and happiness, is generally admitted. To insist upon it at this day and before such an audience would be superfluous. But there are certain periods in the history of the world, when it may be more than ever an imperative duty to endeavor to extend the influence of this divine principle;—certain communities, to which religion,—at least in its operation on temporal affairs,—is still more important than it is to others. Of this description—if I am not mistaken—are the period and the community in which we live.

What, Mr President, is the character of the present age? We have read, sir, in history of the ages of Pericles, of Augustus, of Louis XIV;—in fiction of the ages of gold and silver and brass and iron;—in something worse than mere fiction of the *Age of reason.* The present age may be justly described as the *Age of revolutions.* The whole civilized world is agitated with political convulsions, and seems to be panting and struggling in agony after some unattained, perhaps unattainable good. From the commencement of our revolution up to the present day we have witnessed in Europe and America an uninterrupted series of important changes. The thrones of the old world have been shaken to their foundations. On our own continent, Empires, that bore the name of Colonies, have shaken or are shaking off the shackles of dependance. And so far is this age of Revolutions, which has already lasted more than half a century, from having reached its termination, that the very last year has been more fruitful in the most tremendous convulsions than any preceding one, and that the present will probably be still more agitated than the last. Every arrival from abroad brings us intelligence of some new event of the highest moment;—some people rising in revolt against their sovereign;—some new constitution proclaimed in one country;—some reform, equivalent to a new constitution, projected in another;—France in the midst of a dangerons revolutionary crisis;—Belgium, Poland and Italy the scenes of actual hostilities;—England on the eve of commotions;—the whole European commonwealth apparently plunging again into the gulph of general war.

What is the object of all these desperate struggles?—The object of them is to obtain an extension of individual liberty. Established institutions have lost their influence and authority. Men have become weary of submitting to names and forms which they once reverenced. It has been ascertained,—to use the language of Napoleon,—that a throne is only four boards covered with velvet,—that a written constitution is but a sheet of parchment. There is, in short, an effort making throughout the world to reduce the action of government within the narrowest possible limits, and to give the widest possible extent to individual liberty.

Our own country, Mr President, though happily exempt,—and God grant that it may long continue so,—from the troubles of Europe, is not exempt from the influence of the causes that produce them. We too are inspired, and agitated and governed by the all-pervading, all-inspiring, all-agitating, all-governing spirit of the age. What do I say? We were the first to feel and act upon its influence. Our revolution was the first of the long series, that has since shaken every corner of Europe and America. Our fathers led the van in the long array of heroes, martyrs and confessors, who have fought and fallen under the banner of Liberty. The institutions they bequeathed to us, and under which we are living in peace and happiness, were founded on the principles which lie at the bottom of the present agitation in Europe. We have realised what our contemporaries are laboring to attain. Our tranquillity is the fruit of an entire acquiescence in the spirit of the age. We have reduced the action of government within narrower limits and given a wider scope to individual liberty, than any community that ever flourished before.

We live, therefore, Mr President, in an age and in a country, where positive laws and institutions have comparatively but little direct force. But human nature remains the same. The passions are as wild, as ardent, as ungovernable in a republic as in a despotism. What then is to arrest their violence?—what principle is to take the place of the restraints that were formerly imposed by time—honored customs—venerable names and forms,—military and police establishments, which once maintained the peace of society, but which are fast losing their influence in Europe and which have long since lost it in this country? I answer, in one word, RELIGION. Where the direct influence of power is hardly felt, the indirect influence of Religion must be proportionally increased, or society will be converted into a scene of wild confusion. The citizen who is released in a great measure from the control of positive authority, must possess within his own mind the strong curb of an enlightened conscience—a well grounded, deeply-felt, rational and practical Piety; or else he will be given over, without redemption, to the sins that most easily beset him, and by indulging in them will contribute, so far as he has it in his power, to disturb the harmony of the whole body politic.

By what means, then, is the influence of Religion upon the conduct of the community to be increased and extended? Chiefly, I apprehend, through the agency of a judicious, earnest and diligent employment of the Press. The Press is now the great engine, that gives its movement to the whole social machinery. It is hardly too much to say, that it is the real governing power throughout the civilized world. It produced the late revolution in France. It produced the Reform Bill now pending in England, and which is probably destined to effect a revolution there. It controls, almost exclusively of any other cause, the political and social operations of our own country. It is an engine fearfully efficient for evil and for good. It is constantly employed by the selfish and the evil-minded, in disseminating the most pernicious doctrines in the cheapest forms. Many of our widely circulated newspapers are no better than perpetual fountains of the most violent and concentrated moral poison. Books of a tendency, if possible still more destructive, are also circulated with equal zeal and activity. I happen to know myself that Volney's Ruins, a work that may be called the Manual of atheism and vice, has been stereotyped in one of the country towns of New England and sold by thousands in its neighborhood.

These efforts must be met by efforts not less vigorous and persevering in favor of good principles. The Press must be made to counteract by its legitimate and healthy use the evils that result from its abuses, or the cause of Religion and Liberty and the Country is lost forever.

In what way then can the Press be most efficaciously employed as an instrument for the production of good and the counteraction of the abuses to which it is constantly liable? Undoubtedly by extending the circulation of the Bible. The immense efforts that have been made for many years past, by wise and pious men throughout the world, for the more general distribution of the sacred volume—the institution of Bible Societies, and the great developement which they have reached both in Europe and this country, must be regarded as a natural and salutary reaction of the revolutionary spirit of the times. It has been seen and felt that when forms are shaken, principles must be established; that when Government was losing its force, Religion and morals must be invigorated; that when the individual is left, almost entirely to regulate his conduct by the dictates of his own conscience, that conscience must be enlightened and purified and kept in a healthy and sensitive state, or else the individual is lost and the community with him.

These Bible Societies, Mr President, connected as they almost necessarily are with the Missionary Establishments, are undoubtedly the most magnificent piece of machinery, that was ever put in motion for merely charitable and pious uses. Burke, the most illustrious of the British orators, alludes in one of his speeches, in terms of unbounded eulogy, to the travels of the great philanthropist Howard, undertaken for the purpose of effecting a reform in the discipline of prisons.—This was, no doubt, a benevolent and pious purpose;—and I rejoice that the subject has lately been taken up with so much zeal among ourselves. The noble minded Briton, who devoted his life to it and who fell a martyr to his efforts, has merited and secured the lasting gratitude of all good men. His monument, erected in the solitary wastes of the south of Russia, where he died, will ever be visited as one of the sacred shrines of humanity and virtue. But what was his object—noble, elevated as it was—compared with that of carrying the light of truth and piety into the dark prison house of the vicious mind?—of relieving the godlike, fallen soul from the bondage of sin and misery? raising it from the low thraldom of selfish views and sordid passions into communion with the High and Holy one that inhabiteth eternity? Under the auspices of these noble institutions the glad tidings of the gospel have reached the remotest regions of the globe. They have penetrated into the interior of Africa.—They have been heard upon the lonely and beautiful islands of the South Seas. They will finally prevail in the great and populous empires of Eastern Asia; and will go on "conquering and to conquer" if there be any truth in prohecy, until "the whole earth shall be filled with the knowledge of God as the waters cover the sea."

Mr President, from such enterprizes the blessing of Providence can never be withheld. It has already been bestowed upon this in ample measure, as we know from its great success and brilliant results. The American Bible Society is one branch of this magnificent system. We are met this evening to lend our aid in carrying into effect these pious and philanthropic efforts. I will not, Mr President, detain the meeting any longer, in bearing my superfluous testimony to the merits of a cause in which our hearts are all engaged; but conclude by seconding the resolution which was moved by the gentleman who preceded me, and has just been read from the chair.

PUBLIC SALE OF SLAVES.

In the last Register, we inserted some extracts from an interesting letter from Barbadoes, showing what plans had been proposed under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts," and in fulfilment of a liberal bequest for the religious improvement and gradual emancipation of slaves on that island. In contrast with these benevolent plans, which are already in operation, and which, we trust, may be successfully accomplished, we copy the following account of a "Dutch Vendue of Slaves," given by an intelligent writer in his notes on the West Indies. The scene of this shocking transaction, parts of which, however, we spare ourselves and our readers from repeating, was in the principal town of a Dutch settlement in South America.

On arriving at the town, [says this writer,]—we were surprised to find it quite a holiday, or a kind of public fair. The sale seemed to have excited general attention, and to have brought together all the inhabitants of the colony. The planters came down from their estates with their wives and families, all arrayed in their gayest apparel; the belles and beaux appeared in their Sunday suits; even the children were in full dress; and their slaves decked out in holiday clothes. To the inhabitants it seemed a day of feasting and hilarity, but to the poor Africans it was a period of heavy grief and affliction, for they were to be sold as beasts of burden torn from each other—and widely dispersed about the colony, to wear out their days in the hopeless toils of slavery.

The fair being open, and the crowd assembled, these unpitied sable beings were exposed to the hammer of public auction. In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced; but on the slave being desired to show the activity of his limbs, and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal—then, looking at the woman, made signs expressive of great distress. Next he pointed to her and to the chair, evidently intimating that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman,—again pointed to the chair,—held up two fingers to the auctioneer, and implored the multitude in anxious suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection and alarm. He grew more and more restless, and repeated signs which seemed to say—"Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage." It was nature that spake—and her language could not be mistaken! Humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture—then folding her in his arms, and pressing her to his bosom, he became composed; and looked round with a smile of complacency which plainly said, "proceed!—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied." The bidding was renewed! They exhibited marks of health and strength, and quickly the two were sold together for 1650 guilders.

"Enough!"—you will say. "Give me no more of slaves, nor of slavery." For the present I obey.

BOSTON SUNDAY SCHOOL SOCIETY.

GRAY & BOWEN have recently been appointed General Agents for the publications of the above Society. Their design is to furnish a series of books suitable for juvenile readers, at as low a rate as possible without incurring actual loss. The following works have already been issued, and may be had of Gray & Bowen, No. 141 Washington Street, at the prices affixed, viz.

The Happy Valley,	12 cents.
Happy Days, Part I.	10 "
Happy Days, Part II.	10 "
Warning,	17 "
Sister's Gift, (2 vols.)	32 "

Liberal discounts to those who take quantities.

G. & B. have in press and will publish very shortly the following works.

A New Translation of the Book of Psalms with an Introduction. By GEORGE R NOYES.

Questions on the New Testament, for the use of advanced classes in Sunday Schools. By JOSEPH ALLEN.

Causes and Evils of Contention, Unveiled in Letters to Christians. By NOAH WORCESTER.

A Practical Treatise on the Formation of the Character, addressed to those who are desirous of leading a Religious Life. By HENRY WARE, Jr.

A Letter to an Orthodox Minister on *Revivals of Religion.* May 14.

NEW BOOKS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE, & Co, would give notice to all the friends of Sunday Schools, connected with Unitarian Societies, that they have in press a new manual entitled—

"FORMS OF DEVOTIONS, FOR SUNDAY SCHOOLS."

—BY A PASTOR—

This book will contain Prayers, Lessons from Scripture, &c, in regular order, for five Sabbaths, and at the end of each service is a Hymn, particularly adapted to the devotions of each day. It is intended to be used by the whole school, the superintendent acting as leader, and the children responding to the leader. It will be issued in about one week, and it is to be hoped that all those, who feel an interest in the devotions of Sunday Schools, and the difficulty of guiding them judiciously, will avail themselves of this opportunity of procuring an improved manual.

—ALSO—

JUST PUBLISHED,

The fifth edition of the Sunday School Hymn Book. This Book is on a new and beautiful type, and fine paper. It is the same as "first printed for the Trustees of the Publishing Fund," and "approved by the Boston Sunday School Society."

CATALOGUES.

Catalogues of the most approved Sunday School Books, free from sectarianism, may be found at the subscribers' store.

NOTICE.

The subscribers, having for many years been engaged in Sunday School teaching, and the publishing of Sunday School Books, give notice to clergymen, and others living out of the city, that any amount of money sent them (or orders without cash) for the purchasing of Books, shall be faithfully attended to, and particular care observed in selecting the best and latest publications.

WAIT, GREENE, & CO.,
PUBLISHERS,
April 23. 6t 13 Court Street.

TRACT No. 47, *(First Series,)* A. U. A. Just published Tract No. 47 of the First Series of the Amer. Unit. Assoc. on the "Antiquity and revival of Unitarian Christianity," by WILLIAM WARE.—At the Depository, 140 Washington Street, by

May 1. GRAY & BOWEN.

CARPENTER'S CATECHISM. This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade.
May 14.

ABBOT'S SERMONS. At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverly; with a memoir of his life. May 14.

NOTICE

To the Subscribers of the Christian's Manual.

The proposed plan of publishing a work to be called "*The Friend of Youth,*" as stated in the last number of the Manual, has been relinquished. The "*Scriptural Interpreter,*" is intended to take its place, to be conducted by another Editor, (for a Prospectus of which see Advertisement in this paper.) Those Subscribers to the Manual who wish to receive the Interpreter, will please give notice to that effect to the Publisher by 1st of next month.

Boston, May, 1831.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series,* No. XIV, *for May,* 1831.—Just published by GRAY & BOWEN, 144 Washington Street.

CONTENTS.

Art. I. Theological School in Harvard University—Dr Codman's Speech in the Board of Overseers of Harvard College.

Art. II. President Wayland's Sermon—The certain Triumph of the Redeemer. A Discourse. By Francis Wayland, D. D.

Art. III. Meaning of Αιων—Professor Stuart's Appendix to his Exegetical Essays.

Art. IV. Grimke's Discourses.—1. An address on the Expediency and Duty of adopting the Bible as a Class-Book. By T. S. Grimke.—2. An Oration on the Advantages to be derived from the Introduction of the Bible and of Sacred Literature, as Essential Parts of all Education. By Thomas S. Grimke.

Art. V. Children's Books—1. The Young Reader. By John Pierpont.—2. Peter Parley's Tales about the Sun, Moon, and Stars.—3. Tales of Travels West of the Mississippi. By Solomon Bell.—4. Cousin Elizabeth. By the Author of "A Visit to the Sea Side."—5. The Children's Robinson Crusoe. By a Lady.—6. The Little Girl's Own Book. By Mrs Child.

Art. VI. History of English Baptists.—1. Sermons on Various Important Public Occasions. By Robert Hall, A. M.—2. The Works of the Rev. Robert Hall, A. M.—3. Memoir of the Life and Writings of the Rev. Andrew Fuller. By J. W. Morris. Edited by Rufus Babcock, Jr.—4. Asiatic Journal for British India.

Art. VII. Sullivan's Political Class Book—The Political Class Book. By William Sullivan. Counsellor at Law. With an Appendix, by George B. Emerson.

Art. VIII. Dr Waterhouse's Essay on Junius An Essay on Junius and his Letters; embracing a Sketch of the life and character of William Pitt, &c.; with Reflections relating to the Affairs of Great Britian and America, from 1763 to 1785. By Benjamin Waterhouse, M. D.

Art. IX. The Way of Truth and Union.
May 14.

PROPOSALS

For publishing a Monthly Work, to be called,

THE SCRIPTURAL INTERPRETER

The object of this publication will be to afford to Sunday School Teachers and Parents, and also to other Christians, facilities towards a right understanding and use of the Bible, and particularly of the New Testament. It will contain translations of different passages, perhaps (in successive numbers) of whole Books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the nature of the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children. No remarks will be thought unsuitable, which, while they observe a correct tone and spirit, may throw light on passages difficult, either from a want of acquaintance with the peculiar language of Scripture or from ignorance of the customs and facts to which allusion may be found in its pages. Notice will be taken of Books connected with the subject of biblical interpretation, and in general the Editor will endeavor, without an affectation of learning, or the display of a partisan zeal, to provide persons of common education with aids to the right apprehension, use and enjoyment of the Christian Scriptures. The Editor is not pledged, nor shall the work be devoted to the interest of a particular sect, any further than they shall seem to him through the light which God may give him to be identical with the interests of divine truth. It is proper however to state, that he is a Unitarian, and believes that Unitarian Christianity is the only system of faith and duty, which can be drawn from the New Testament by a just interpretation of its contents.

The discontinuance of the Christian's Manual affords an opportunity for introducing such a publication into notice, and the hope is indulged that the patrons of that valuable periodical will transfer their subscription to another work, dissimilar, indeed, in its plan, but kindred in its objects.

CONDITIONS.

I. *The Scriptural Interpreter* will be published on the 15th of every month; and should a sufficient number of subscribers be procured to justify a commencement of the work, the first number will be issued on the 15th of July.

II. Each number will contain 48 pages, 12mo. handsomely printed on good paper and type, making two volumes a year of 288 pages each.

III. Price two dollars per annum, payable on delivery of the first number.

IV. Subscriptions received by the Publisher and by Agents and Sunday School Teachers; to whom a Prospectus will be forwarded.

L. C. BOWLES, Publisher,
No. 124 Washington Street, Boston.
April 30.

FAMILY SERMONS AND PRAYERS. Just published by L. C. BOWLES, *Sermons, accompanied by suitable Prayers,* Designed to be used in Families. First American and second English edition. Edited by the Rev. J. R. Beard, of Manchester, England.

ADVERTISEMENT TO THE AMERICAN EDITION.

The work of which the first American edition is now offered to the Christian public, was prepared by a distinguished Unitarian clergyman in England, and consists of practical discourses from himself and several of his brethren in the ministry.

Its objects, as stated in the preface to the English edition, were 'to provide discourses fitted to benefit the heads of families in their private meditations: and others suited to be read aloud in the miscellaneous assembly of the family circle.' These objects appear to have been successfully accomplished in the present volume. The discourses which it contains, present clear and animating views of some of the most interesting topics of religion, and are well adapted at once to convince the understanding and affect the heart. They are written with more than ordinary ability, all of them free from extravagance and empty declamation, and some of them abounding in passages of true and pathetic eloquence. The reader will find in them many just delineations of character, and discriminating statements of duty, clothed in attractive and forcible language. He will perceive that their spirit is the pure, rational, elevated, and lovely spirit of our blessed Master.

The editor is glad to bring before the community such a favorable specimen of the pulpit talents of our English brethren of the Unitarian faith. Their writings are comparatively little known among us. We love and honor their names as the faithful advocates of civil and religious liberty, and the zealous supporters of the simple doctrines of primitive Christianity; but, until recently, we have not had much acquaintance with their published labors. We owe them a debt of gratitude for their noble efforts in the cause of truth and freedom, and we rejoice to add to our obligations the present contribution to the interests of practical religion. May it increase our sympathy and friendship for those distant brethren who have received 'the like precious faith with us.'

That this volume may prove a blessing to every family into which it shall enter, by confirming a pure and intelligent faith, quickening the spirit or devotion, and 'extending the prevalence of vital and personal religion,' is the sincere wish and hope of

THE AMERICAN EDITOR.
Boston, May, 1831.

LYNN ACADEMY. The next term of this Institution will commence on Tuesday, May 31st. Every facility will here be afforded for a thorough English and Classical Education. No exertions on the part of the Teacher will be spared which may tend to the advancement and improvement of those committed to his care.

The French and Spanish Languages will be taught by native teachers should there be a sufficient number to constitute a Class. Board from $1,50 to $2,00 per week. SAMUEL LAMSON, *Preceptor.*
Lynn, Mass. May 14, 1831. 2t.

PERKINS' ADDRESS. Just received and for sale at this Office, "A Serious Address to the Presbytery of Oneida, on the manner of conducting the late Revivals within their bounds." By EPHRAIM PERKINS. May 14.

PROFESSOR WARE'S ADDRESS. For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office. An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

MR MAY'S LETTER TO DR HAWES. For sale by L. C. BOWLES, 124 Washington Street, "Letters to Rev. JOEL HAWES, D. D. in review of his 'Tribute to the Memory of the Pilgrims.' By SAMUEL J. MAY, Pastor of the 1st Church in Brooklyn, Conn." May 14.

LIKENESS OF REV. S. C. THACHER. Just published and for sale by L. C. BOWLES, a Lithographic Print of Rev. S. C. THACHER, late Pastor of the church on Church Green, Summer Street, drawn from an original painting. May 14.

BROOKS'S FAMILY PRAYER BOOK. A new Edition, corrected and enlarged, for sale at this Office. And by L. C. Bowles. May 5

WARE'S DISCOURSES. The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. May 14

NATURAL HISTORY OF THE BIBLE. This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. May 14.